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THE SUPPOSED VICIOUS CIRCLE.

In No. 2 The Review referred to the well-known sophism of the vicious circle in the use of the Bible by the Catholic Church and pointed out in a few well-reasoned remarks the utterly illogical process of those of our adversaries who make use of that threadbare argument against Catholic truth.

The following brief critique upon this sophism is extracted from the *United States Catholic Miscellany*, (Vol. II, for 1824.)

Dr. Watts, in his Treatise of Logic, and other Protestant writers of his description, charge Roman Catholics with gross and palpable absurdity in their arguments, and exemplify the sophism of the Vicious Circle by reference to the arguments of Catholics, viz:

"A vicious circle is when two propositions, equally uncertain, are used to prove each other. Thus Catholics prove the authority of the Scriptures by the infallibility of their Church, and then prove the infallibility of their Church from the authority of the Scriptures."

To a school-boy this appears a formidable barrier against Popery, and many a sage professor has learnedly declaimed against Popish absurdity, in the detail of the exemplification. Stamped with the authority of a dictum of the schools, the example passes with equal currency as the definition.

Let us meet the mighty adversary. To do so as thoroughly as we may, we must take the following three several cases.

Case 1. A Catholic argues with a person who believes in the authority of the Scriptures, but who does not believe in the doctrine of the infallibility of the Church. No one will tell us that the said Catholic is guilty of bad logic and is a sophist, when he thus addresses such a person—"Sir, you acknowledge this book to be authority; I shall show you from several passages thereof, that the Church is infallible." This is not a vicious circle, for there is no question between them of the authority of the Scriptures, and to such a person the Catholic does not prove the authority of the Scriptures by the infallibility of the Church. Hence, in this case, there is no vic-

ious circle, for if he proves the infallibility of the Church from the authority of the Scriptures, he only proves that which has been questioned, from that of which there was no question.

Case 2. A Catholic argues with a person who acknowledges the infallibility of the Church, but questions and doubts the authority of certain books of Holy Writ. No one can say it would be sophistry to address such a person in these words—"Sir, you allow the body of true believers, that is the Church, does certainly know what God has revealed, and can point out with infallible certainty the books which do contain his revelations. Sir, that Church testifies to you that these books do contain his revelation. Therefore, by your principle, you must receive these books as the word of God."

This certainly is not proving one questionable proposition by another, and then proving the second by the first. But it is proving that which has been questioned and of which there was doubt, by that of which there was no doubt. This is no sophistry.

Case 3. A Catholic argues with a person who does not believe either in the infallibility of the Church or in the authority of the Scriptures. In this case he can not assume either as a principle. What is he to do? What would a Protestant do? The Catholic can do at least as much. The Protestant says that without the authority of an infallible church, he can prove the authority of the Scriptures. The same arguments will, in the mouth of a Catholic, lead to the same conclusion. Therefore, if it be possible for the Protestant, it is possible for the Catholic—therefore the Catholic needs not the infallibility of the Church, to do what his neighbor can do without it.

Having proved the authority of the Scriptures thus, the Catholic may next proceed upon what he has proved, now assuming as a principle that of which there can be no doubt. Thus we are brought to case 1, in which there is no sophism.

Or the Catholic may find, without the authority of the Scripture, reasons to convince a person, that if God speaks he must establish some mode by which man may infallibly find out what he teaches; and next that this mode is by receiving the testimony of the great body of the Church; and thus we are brought to case 2, in which there is no sophism.

So far the *Miscellany* writer.

* * *

We advisedly say—If it be possible; for whoever discards the infallible authority of the Catholic Church, becomes utterly unable to demonstrate the divine origin and inspiration of the Scriptures. In other words, the only irresistible argument that can be alleged against all opponents to prove that the Bible is the Word of God, is that derived from the living, unerring voice of the Catholic Church, the heaven-appointed guardian, witness, preserver and interpreter of Holy Writ. Moreover, we must here bear in mind the fact that a Catholic theologian, even in the third case referred to above, can make his demonstration without incurring the sophism of the vicious circle. For he demonstrates the existence, character, and office of the Church by arguing from the Scriptures, not as a divinely inspired book, but simply as an authentic, reliable record of God's dealings with man; a record whose authenticity rests on a far firmer foundation than that of any other book; for, to speak only of the New Testament, that sacred record carries with it the unbroken witness, authority, and tradition of nineteen hundred years of Christian belief.

Thus, whether a Catholic argues with a person who allows the authority of Scripture, but does not allow Church infallibility; or argues with a person who allows Church infallibility, but does not allow Scriptural authority; or argues with a person who does not allow either; he proceeds to prove both points without sophistry; he does not argue in a vicious circle—he is not a violator of the rules of sound sense or good logic—and Dr. Watts and his imitators, either were very ignorant of the manner in which Catholics argue, or very ignorant of what is meant by the sophism of a vicious circle—or were dishonest men who deceived their pupils upon an important subject, and who bore false testimony against

the best and most numerous and most enlightened society in the whole world.

We leave to their admirers and followers their choice of the several portions of this good disjunctive proposition, and we trust that each day will add new light to the intellect, and new desires to the will, so that true knowledge may increase, sophistry be detected and exposed, and the most important concerns of men be brought more closely under the eye of reason and the regulation of correct judgment.

A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
Those shallow draughts intoxicate the brain,
But drinking largely sobers us again.
—POPE.

Jos. Sasia, S. J.

St. Jose, Cal.

The Secular Clergy and the Religious Orders.

A Plea for Unity.

The leading thought in the letter of Very Rev. T. C. Moore, D. D., to the *Catholic Citizen*, which was printed in The Review of May 2nd, seems to be that the religious orders are a kind of necessary evil. They are, more or less, necessary in pagan lands, where they do, and have done, a noble work; their necessity, in such countries, is like that of "the forts built here, in the west, whilst the savages were numerous." Gradually, they become superfluous, like the forts which "the government abandoned when civilization had gained the upper hand." We, in this country, have arrived at this stage of evolution. For "there seems to be no great necessity for religious, of either sex, at present, in this country." A still further decline is marked by their positive uselessness, which is, at the same time, the beginning of the evil, as the useless incumbents keep better forces out of their place. It is hard to draw the lines and, maybe, we are already thus far. For "the parochial schools..... could be taught equally well, perhaps better, by young ladies of each parish." Unless we imitate, at this stage, the wisdom of "those old pagans," the Romans, by cutting down the "vines" of religious orders, they will prove a decided evil, as they are apt to "kill, or at least render fruitless, the tree which saves them from being trampled on by the wayfarer." We have a sad example of such want of watchfulness in Italy, where the religious kept the people in dreadful ignorance. For "according to statistics.... some sixty per cent. of the people can neither read nor write, after so many centuries."

The advice of Pharao to his people might have been added as a fitting peroration: "Behold the people of the children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply." (Ex. 1., 9.) The views of Rev. Dr. Moore on the religious state are exclusively utilitarian, and he assumes the authority of defining when and to what extent the religious may be regarded as useful. The "pagan lands" are their sphere of labor, they have no place in Christian countries. There they are to plow the ground and sow the seed, but when the harvest comes, they must go to other fields yet unbroken. They are to build the house, but not to inhabit it. They are of the household of the Church, not children, but servants—as little born of her as the vines are produced by the tree that supports them.

This theory is rightly branded as "invidiosum" in the Brief Testem benevolentiae. It is odious to the religious orders. It is disgraceful to the secular clergy, in whose behalf, no doubt, Dr. Moore meant to combat. If it were correct, the secular clergy would not be among the successors of those whom Christ sent to "pagan lands" to teach and baptize. Their lot would be cast with them only as far as the other words apply: "I have sent you to reap that in which you did not labor:

others have labored, and you have entered into their labors." (John 4, 38.) The secular clergy will be the first to resent such an insinuation. For, thank God, there is every reason to believe that there are very few priests, if any, who are more intent upon feeding themselves than their flock.

The religious, notwithstanding odious assertions, will continue to consider themselves children of the Church, born of her bosom in response to the Savior's counsels. In this, as in everything else, we are one with our Holy Father, Leo XIII., who thus writes to the Archbishop of Paris (Dec. 23d, 1900): "The religious orders, as everyone knows, derive their origin and their right of existence (raison d'être) from those sublime evangelical counsels which our divine Redeemer proposed, for the entire course of centuries, to such as desire to gain Christian perfection..... Born under the influence of the Church, whose authority sanctions their government and their discipline, the religious orders form a chosen portion of the flock of Jesus Christ. They are, according to the word of St. Cyprian, *the honor and ornament of spiritual grace* (Italics from the *Acta S. Sedis*, Jan. 1901, p. 356), whilst, at the same time, they prove the holy fecundity of the Church."

Dr. Moore fails to prove that the religious orders are dangerous, or, at least, useless anywhere. The only serious attempt at a proof, the reference to the illiteracy of the Italian people, is, to say the least, a blunder. If the statistics are correct and the blame for the enormous ignorance rests with the Church, it will fall equally heavy, at least, upon the secular clergy; the greatest portion of it, however, must needs redound upon the Holy See, which thus neglected the flock in its immediate vicinity. The religious of Italy neither have nor had so much influence upon primary education—which alone can come under consideration here—that they are to be made responsible for the results. "Public opinion" reproaches the Church of Rome for the inferiority of the Latin races. Our enemies, who make this kind of "public opinion," might as well throw aside their cherished weapons of slander and calumny, for our friends supply them with more honorable weapons.

What must be the feelings of the good Sisters who, for love of the little ones of Christ, sacrifice everything to spend their lives in the school-room? They believed they were working, in common with the priest, for the spread of God's kingdom, they had a right to expect his gratitude; nor does the fact that they are religious women exempt anyone from the duty of treating them with politeness. But, after many years of hard work, they are told that "the parochial schools....could be taught equally well, perhaps better, by young ladies of each parish." I fail to find a suitable epithet to characterize the ingratitude contained in these words. The allusion to the salary which would be "a Godsend" to the chosen young ladies, reminds one of the remark concerning the poor, made on the occasion of the anointing of Christ's feet. No, indeed not. With all due honor to our young ladies be it said: young ladies never can fill the place of Sisters in the Catholic school, least of all when they have one eye on the salary and with the other watch their chance for a husband. The day that is to bring about such a change will be sad for the Church, for she will not be the gainer in the bargain.

If there ever was a time when united sentiment and action on the part of those who have the interests of the Church at heart was necessary, that time is now. At this very time, every effort is being made by the enemy, all over the world, to crush or, at least, cripple the Church. As often before, it is the religious who have to stand the first and fiercest attacks. Will the secular clergy stand by and look on with indifference until these are conquered? They themselves will come next? our enemies have no more use for the secular than for the regular clergy, their watchword is Voltaire's: "*Ecrasez l'infame.*" It is not an uncommon policy of our enemies to array the secular clergy against the religious, they are just now employing it in France. Pope Leo XIII. makes reference to this in the letter quoted above: "We are not ignorant that ... there are those who continually repeat that

the religious congregations encroach upon the jurisdiction of the bishops and violate the rights of the secular clergy. This assertion can not be upheld if one wishes to be in accordance with the wise laws issued on this point by the Church....If they represent the French episcopate and clergy as disposed to welcome with favor the ostracism with which they would fain strike the religious congregations, it is an insult which the bishops and the priests can not but fling back with all the energy of their sacerdotal souls."

Union, therefore, is the battle-cry of our commander-in-chief, Christ's Vicar. Union must be our watchword, but it must be founded on mutual justice and charity. It was for union among all his disciples that the Savior so fervently prayed at the last supper: "That they also may be one, as thou, Father, in me, and I in thee: that they also may be one in us, that the world may believe that thou hast sent me." (John 17, 21.)

P. Joseph Sittenauer, O. S. B.
Atchison, Kas.

Subjects of the Day.

Our Losses. The question of our losses was discussed by Msgr. Ireland at the late celebration in Dubuque; and as might be expected from a man with roseate views of all things American, by an "ipse dixit" these losses were determined as being next to nothing. Cahensly is blamed for putting them down in the Lucerne Memorial as 16,000,000; our friend, Mr. J. P. Tardivel of the Québec *Vérité* is blamed for estimating them as one-half or two-thirds of the total resulting from natural increase and immigration. Oddly enough both these gentlemen drew from Irish-American sources, which, up to the founding of a certain liberal school, were nearly unanimous, not on the exact figures of our losses, but in admitting the fact that they were large, very large; just like geologians require long, very long periods for their different strata, but disagree when it comes to giving exact figures.

Whence Mr. Cahensly quoted his figures we can not say; but we know where Mr. Tardivel got his. It was mainly from O'Kane Murray's 'Popular History of the Catholic Church in the U. S.' Mr. Tardivel, quoted from the sixth revised edition; we shall quote from the ninth. This ninth edition has the recommendation of Cardinal McCloskey and of dozens of archbishops and bishops, among them the Rt. Rev. James Gibbons, at that time Bishop of Richmond. It also quotes the favorable opinion expressed of earlier editions by prominent individuals and newspapers. To cite but one, the *Ave Maria*, assuredly not biased against Msgr. Ireland, says: "He (O'Kane Murray) has compiled an encyclopædic array of facts, that it would seem to take a life-time to gather together, and placed them in such admirable order as defies criticism."

Murray (l. c., page 579) says that while it is "beyond question that some hundreds of thousands of Irish Catholics landed on these shores during the one hundred and fifty years preceding the Declaration of Independence," "at the date of the Revolution, it is estimated that there were only 25,000 Catholics in the original thirteen States. What had become of the other thousands? History preserves a mournful silence. The truth is they had perished...."

Then comes the period of the fifty years following the Revolution. Murray (l. c., page 581) says: "The loss still continued," and quotes Bishop England as saying: "We ought, if there were no loss, to have 5,000,000 of Catholics, and as we have less than one million and a quarter, there must be a loss of three millions and three quarters at least."

Archbishop Ireland said in Dubuque that

Bishop England composed his figures for a purpose, "aboard an Atlantic clipper without data." Unfortunately, Murray quotes these passages from the works of Bishop England, vol. III., which certainly were not written "without data and aboard an Atlantic clipper."

Neither did the Rev. J. L. Spalding, now Bishop of Peoria, write his 'Life of Archbishop Spalding' aboard an Atlantic clipper and without data; yet he says (quoted by Murray, l. c., page 583): "To confine ourselves to the period in which the hierarchy has been in existence (1790-1876) we have lost in numbers by far more than we have gained, if I may express an opinion beyond all doubt."

Moreover, in 1851, the Hon. W. E. Robinson (see New York Daily *Tribune* of July 30th, 1851) declared that statistically the Celtic element in the U. S. was by far greater that the Anglo-Saxon. The Rev. Stephen Byrne, in his 'Irish Emigration to the U. S.,' 1873, puts the Celtic element at one-half of our present population. The editor of the *Irish World*, Mr. Ford, well known as a diligent student of statistics, thinks that two-thirds of our people are Celts by birth or descent, and only one-ninth are Anglo-Saxon. In the *Irish World* of July 25th, 1874, he maintained that 18,000,000 have been lost to Catholicity in this Republic.

Against these men Archbishop Ireland introduces Gilmary Shea and Bishop O'Gorman. We shall in no way attack their authority, but before it is proved that the older authorities for the other opinion are of no account, neither Mr. Tardivel nor Mr. Cahensly should be blamed for asserting what genuine Irishmen and genuine Americans have given out as a correct view of our losses. Least of all was a cathedral pulpit the place for making such a wanton attack. Yet that attack will have its good effect. It is an excellent advertisement for a book which the liberal press has so far sought to kill by ignoring it. From that standpoint Mr. Tardivel may thank the Archbishop of St. Paul for advertising his excellent work: '*La situation réligieuse aux Etats-Unis*,' Cadieux et Derome, publishers, Montréal, Canada.—J. F. Meifuss.

The Pulpit as a Rival of the Political Platform.

In reply to its sharp criticism of a recent sermon by Fr. Sheran (see "Tommyrot in the Pulpit," in our last), the Ottawa *Union* has been informed by a friend of the reverend preacher that he is a poet and can claim poetic license. But our contemporary points out [No. 18] that poetic license can not be offered as a sufficient defence for taking unwarranted liberties with history and for violating the proprieties of the pulpit. It adds:

> Father Sheran's discourse is unfortunately not alone of its kind. Too many Catholic priests in the United States—and the majority of Protestant ministers—occasionally degrade the pulpit into an instrument to flatter the national vanity. The farther West one goes, the more pronounced does this tendency become, until, in certain localities, the pulpit appears almost as the rival of the political platform in its two great specialties of twisting the Lion's tail and making the Eagle scream. It is a quite unnecessary proceeding to tell the people of the United States that they live in the "most magnificent country under the sun" —and moreover it may not be true.

Unfortunately these remarks are true, though they may sound to some irreverent. Such criticisms in the foreign press may help to bring about the sadly needed reform. That is one of the reasons why we reproduce them. —A. P.

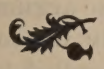
A Saturday Half-Holiday.

Rev. Newton Dwight Hillis, a Protestant minister in Chicago, having failed, like many others of his brethren, to induce the people to attend pulpit literary criticism as a substitute for the Gospel, wants a national half-holiday Saturday, so that workers can rest and, being rested, he is sure that then they will go to church Sunday instead of seeking bodily rest and outdoor recreation so largely as they do now on the first day of the week. "It is so in England," says Mr. Hillis, "where the church services are largely attended."

The *Chronicle* has already pointed out (May 5th) that the Saturday half-holiday is far from

being a national institution in England. Indeed, the conservatives in the manufacturing towns object to it on the ground that it merely gives the inebriate class a longer period for the over-Sunday drunk, which is too commonly a feature of the British industrial condition. It must not be forgotten that more than one British statesman has estimated, as Lord Salisbury has done, the prosperity of the islands by the dimensions of the national drink bill.

The Saturday half-holiday is spreading over the United States. May its spread continue until it shall be universal. Most Americans are apt to work too much, to take too little recreation. But if every man and woman in the country were free Saturday afternoon, it by no means follows that Protestant congregations would be larger Sunday mornings to listen to literary efforts or other "timely" themes in the pulpit. With the masters of criticism to be had for the asking in free reading-rooms, with radiant picture galleries open, with woods within reach and birds quiring on every tree, Sunday-morning churches must offer something better than literary commonplace and shallow æsthetics to win against the world, the flesh, and the Devil in the realm of American Sabbath liberty.—Ch.

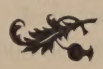


Prof. Blumentritt on the Philippines.

Prof. Ferdinand Blumentritt, the well known German authority on Philippine conditions, has published a brochure dealing in brief with the history of the Philippines and the present conditions. He finds that the Filipinos had every reason to believe that the United States intended to give them their freedom, since our authorities interfered with neither their proclamation of independence nor the installation of the government of the Philippine republic in June and August, 1898. Coming to present conditions, he writes that "time will show whether the Americans can conquer the Filipinos." He is certain, however, that in the case of an American victory the Philippines will remain insecure possessions, since there can be no talk of reconciliation or of a brotherhood (*Verbrüderung*) between Americans and Filipinos. It is essentially a race question, and one, he thinks, in which the brutal Anglo-Saxon domination over natives the world over must play an unfortunate part.

If Professor Blumentritt were an American, he would be charged with treason and pessimism of the real Anti-Imperialist kind, since he finds that the American excuse, that Aguinaldo's government was not fit to govern the islands, does not agree with the facts. There are more highly educated people in the Philippines than in Servia, Bulgaria, or Montenegro, and fewer uneducated people than are to be found in the Balkan States, in Russia, in many provinces of Spain and Portugal, and in the Latin-American republics; and from his personal observation he states that the Filipinos do more for education than does Spain or the Balkan States.

In conclusion Professor Blumentritt says: "At any rate, the Philippine people have won for themselves the sympathy of all who reject the principle that might makes right."



Our President's Wife.

Mrs. McKinley is not a "new woman," but a real old-fashioned lady and a true wife. The other day she said in an interview in New Orleans (see *Globe-Democrat*, May 4th):

> "Do you know Maj. McKinley? Ah, no one can know him, because to appreciate him one must know him as I do, and I am not speaking now of Maj. McKinley as the President. I am speaking of him as my husband. If any one could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet not a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand. I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the President, but because he is my husband. I read all his speeches. I only wish that I could help him as I should. He is so kind, so good, so patient. He gives me all the time he can. He never forgets

me, no matter how busy he is. But I will be glad when he is out of public life. I did not want him to run a second time. I thought he had done enough for the country, and now I know that he has done enough, and when this term expires he will come home, and we will settle down quietly, and he will belong to me.

Current Educational Topics.

The Fundamental Fallacy.

Speaking of a batch of objectionable school bills before the Illinois legislature, the *New World*, of Chicago (April 20th), makes some remarks from which we quote the substance as follows:

The constitution of the State of Illinois provides that the general assembly shall provide "a thorough and effective system of free schools whereby all children of this State may receive a good common school education." This provision confers upon the legislature the power to tax the public in order to provide free of charge a good common school education. It specifies just what is to be provided at the public cost, and it impliedly confers the power of taxing only for the purpose of providing the thing specified. The thing specified is a good common school education. Nothing is said of free books or free lunches or free shoes or free clothes or free transportation.

It is said that you can not have education without books, and that some are unable to pay for their books and that you can't give books only to those who are unable to pay without hurting their feelings. These arguments do not bring the bill within the object stated in the constitution. Providing free of charge a good common school education certainly does not imply providing free books to those who can well afford to pay for them.

On the bill which provides that, in certain cases, free transportation shall be given, the *New World* says:

This will at first be confined to those who can't afford to pay for their transportation. But, in due course of time, it will be said, as in the case of the books, that to discriminate in this way hurts the self-respect of the poorer children and humiliates them and their parents. We shall then have a demand for free transportation for all who live a certain distance from the school on precisely the same ground that we now have a demand for free books for all.

Next will come the question of food. It will be said with truth that a child can not study properly unless it is fed properly. Therefore, it will be argued, an efficient system of free schools necessarily implies the feeding at the public cost of those whose parents can not give them the proper kind of nourishing food.

Next will come the argument that feeding the poor children and not the rich children hurts the feelings of the former. But it is hardly necessary to follow the argument further. It might be applied, with at least equal force, in the case of good shoes, and warm clothing in cold weather.

Where are you going to draw the line? If you once yield to the argument that the State is to supply not only the common school education, properly so called, but everything that is needed to enable the child to fully avail himself thereof, it is not easy to see where you can stop.

* * *

That is all well said and very true. But we repeat what we have so often emphasized before: The fundamental fallacy lies in the usurpation by the State of parental authority, in presuming to do for each child what can be properly done by no body else except its own father and mother. "If feeding, clothing, and educating one's own children are all parental obligations with exactly the same origin, standing upon precisely the same moral footing, and having identically the same binding force," says Zach Montgomery, "then has not the State the very same right to feed and

clothe that it has to educate, at public expense, the children of parents who are abundantly able to discharge these obligations? And if it is just and fair to raise by general taxation a common fund for the feeding, clothing, and educating of all the children in the country, why is it not equally just and fair to extend the same principle still further, by compelling all to contribute to a common fund for the purpose of feeding and clothing every body else, as well as every body's children?"

This is the ground on which alone we can successfully hope to combat State paternalism. Why is the *New World* and a large portion of the Catholic press so chary to touch this fundamental fallacy?

The movement for a division of the school-fund is foolish and illogical. We can never hope to remedy the existing abuses and prevent our children from going to the Devil by keeping up a terrible cry about the godless public schools and the injustice of forcing Catholics to pay for their support, at the same time asking for a share in the filthy lucre which pays the price of running the institution, and then subsiding into the utmost docility and becoming perfectly reconciled to this demon of iniquity the moment we are allowed to pocket the price of the innocent souls which it sends to destruction.

How can we hope that truth and justice will prevail when we ourselves proclaim, or silently accept, false principles?—A. P.

Yankeefied Catholicism and Education.

The *Providence Visitor* [No. 31] remarks that the difficult task of the advocates of Catholic education in this country is made more difficult by the flamboyant wrong-headedness of some of our own people:

> The public schools, they aver, are good enough for them; the teachers are better qualified than the teachers in the church schools; the youngsters make friends with the scions of the nicer classes, and bishops and priests to the contrary, they can get all the religious instruction they really need in their Sunday school. The Philistines are not blind to our differences on this vital point, nor do they fail to give us sharp reminders of our lack of unity when occasion offers. To preserve one's equanimity in the face of their reproaches is somewhat trying. The only answer one can make is that the public school spirit and public school ideals have laid hold of our impressionable Irish nature and are dragging us down to the dead level of our environment. The practical conclusion to which these developments point is the necessity of unwearied effort to undo the evil that has been done—to awaken the minds of the faithful to a realisation of the ugly fact that secular education with its quiet, persistent ignoring of religion is doing more to de-Catholicize our people than the fanatical soupers and and priest-hunters of the past age would have thought possible.

Our contemporary quotes from a letter of "A Catholic" in the N. Y. *Sun* to illustrate the tendencies to which it refers, and concludes:

> May the Lord in His might confound this Yankeefied Catholicism which, being interpreted, is crypto-Protestantism. And, we repeat it—the fact that it is cropping out among us ought to inspire all interested in Catholic education with increased zeal.

Making School-Work Easy.

Whether or not children learn as much by the modern method of making school-work attractive and delightful as did their fathers and mothers by being set to work to tasks which they had to master, whether they liked them or not, may be an open question. But there can hardly be a doubt, says the *Baptist* of Boston, as to the usefulness of the older method in teaching application and resolution, and disabusing the youthful mind of its native delusion that valuable results can be accomplished without hard work. Admitting that the knowledge gained by the two methods is equal, the resultant of the two methods upon character is not by any means identical. Boys and girls need tasks that shall elicit their powers, just as a young dog needs to gnaw a bone or to crack the hardest kind of biscuit. If we succeed in making the attainment of knowledge too easy, we rob the children of an incidental result of education that is of more value than knowledge itself. The line of least resistance is seldom

the line of power. Modern educational theories and methods are no doubt in some respects an improvement on those that preceded them, but that feature of the new system which seeks to eliminate the necessity for application and self-denying mental exertion is not an improvement upon the old-fashioned regimen.

The Religious World.

DOMESTIC.

Catholic Federation.

The Federation of Catholic Societies of Pittsburg, Pa., submits the following skeleton plan of national federation, which deserves attention, because it contains such essential features as: the recognition of the various nationalities, of the organisations already existing, with all their rights and privileges, and a practicable solution of the taxation problem:—

NAME.—This organisation shall be known as the Federation of Catholic Societies of the United States of America.

OBJECTS.—The objects of this Federation shall be to create and foster a feeling of fraternity among the various Catholic societies and Catholic peoples in this country, and to protect Catholic interests.

ORGANIZATION.—This Federation shall be composed of diocesan federations and such other organisations (as units) as are formed for the specific purpose of attaining the objects for which this Federation is instituted.

REPRESENTATION AND MEETINGS.—Representation shall be on the basis of the number of societies composing the various units represented herein, or upon the basis of the membership thereof. The meetings of the national organisation shall take place ———, at such time and place as may be designated by the representatives in convention assembled.

OFFICERS.—The officers shall be a president, vice-president, secretary, treasurer, and marshal, to be elected by the representatives in convention assembled, and of an executive council of ———, to be chosen by the convention or to be appointed by the president; provided that each nationality distinctively forming one or more of the component parts of this Federation shall have at least one representative in the executive council. The president of the Federation shall be ex-officio chairman of the executive council, and the vice-president, secretary, treasurer, and marshal ex-officio members.

STATE OFFICERS.—Each State represented in this Federation shall have a State council, composed of one or more members from each unit in the State; said member to be elected or appointed by his respective organisation. The State council shall elect whatever officers it considers necessary, meet when and where the president thereof deems it advisable, and have general supervision in all matters of interest to or concerning the Federation in the State, and make report of its proceedings at stated intervals to its component organisations. The State council shall have power to levy a tax upon its component organisations, which shall constitute an emergency fund, and out of which the legitimate expenses incurred by it in the interest of the Federation in the State shall be paid.

DIOCESAN FEDERATIONS.—Diocesan federations shall be composed of recognised Catholic societies in the various dioceses throughout the United States. The officers of each diocesan federation shall be a president, vice-president, secretary, treasurer, and marshal, who together shall constitute an executive council. It shall be the duty of the executive council to supervise the affairs of the Federation when not in session, examine and revise, if necessary, all official statements for publication, and perform such other duties as may be prescribed in the local by-laws. Each diocesan federation shall have the power to provide for the raising of its own revenue, etc., etc., provided, however, that each diocesan federation

shall create and maintain an emergency fund, to be placed at the disposal of its executive council, to defray the legitimate expenses thereof.

State Leagues.—The officers of the State leagues may be such as are provided for in their local laws. (It might be well, however, to have them correspond to the officers of the diocesan federations.)

The president of each State league shall appoint a committee of three for each diocese having an organised federation. This committee shall be known as the diocesan auxiliary committee, and shall have the right to attend all the meetings of its respective diocesan federation, and, when necessary, act with it. Each State league shall have the power to provide for the raising of its own revenue.

Taxation.—A tax (per capita, fixed or otherwise) shall be levied by the national convention or the national finance committee upon the diocesan federations and State leagues composing it, and, if deemed necessary by a majority of the executive council, a special tax may be levied when the national body is not in session. All taxes so levied shall be upon the diocesan federations and State leagues direct; and a fixed proportion of all revenues shall constitute an emergency fund, to be placed at the disposal of the executive council, with which to meet the legitimate expenses thereof. The president, secretary, and treasurer shall make report of all the transactions of their respective offices to each meeting of the Federation.

Disinfecting Holy Water Fonts.

The *American Ecclesiastical Review* [No. 3] does not think it advisable to have the extravagant notions of modern hygiene introduced into our churches. It says: "The Church provides amply and definitely for the cleanliness to be observed in this respect. The water-fonts are not only to be kept clean, but the holy water itself is to be renewed 'de præcepto sive ad vitandam facilem ejus corruptionem et admixtionem cum sordibus, sive ob mysterium,' etc.*) If pastors observe this law, or if canonical visitation is effective, it will not be necessary for health officers to take in hand the pastoral duty, and to make a profane mimicry of the blessing of Christ's Church, which imparts the virtue of healing to this water.... What we need is attention to the cleanliness which the Church prescribes, rather than antidotes which fix attention on the preservation of bodily health to such an extent as to rule out every higher consideration."

*) Cfr. Rit. Rom.; Coppin, S. Liturg. Comp., 731.

Need of Endowed Churches.

The *Chicago Chronicle* pleads editorially (issue of April 21st) for the permanent endowment of such churches as were once in the heart of the wealthiest centers of population, but are now surrounded by non-churchly elements and must be given up for lack of income unless they are endowed. It seems that in Chicago the residential centers move away more rapidly than in any other American city from the old churches. Even as far down as 22nd Street, according to the *Chronicle*, the older churches of the various denominations are beginning to face the inevitable withdrawal of their chief supporters, and within a few years will be financially crippled, unless some form of permanent endowment be devised. Our contemporary, as appears from the trend of its article, has in mind the Protestant churches. But what about the Catholic? There are several now in Chicago that have no income to speak of, yet can not be abandoned, because the need of them under present circumstances is greater than ever. If the number of such churches increases, how shall they be supported? Must we Catholics not then, too, provide permanent endowments? It is well to give this subject some attention.—J. W.

FOREIGN.

Losses of the Church in Germany.

A distinguished German statistician, the Rev. H. A. Krose, S. J., has lately published a series of papers*) on the relative

*) Stimmen aus Maria-Laach, July, August, September, October, 1900.

losses of Catholics as against the relative gains of Protestantism in Germany during the nineteenth century. The articles have attracted wide attention and are calculated to do much good. It is the praiseworthy practice of the German Catholics to discuss calmly and publicly their shortcomings, bravely to face unpleasant situations and look for ways and means to remedy evils.

The ground-work of Father Krose's essays are the official government statistics, which, however, especially in the first half of the century, are very incomplete and will avail only for probable conclusions. We will set down some of the more important results of the author's careful and painstaking investigations. It is not pleasant reading, but it may prove wholesome. From 1814-1864 the Church lost in the Kingdom of Prussia about 200,000 souls. In Bavaria the proportion of Catholics in 1840 was 71.08 per cent.; in 1895 it had fallen to 70.73 per cent., against which stands a corresponding increase of Protestantism. In the Granduchy of Baden in 1821 the proportion of Catholics was 67.07 per cent.; in 1895 it had sunk to 61.28 per cent., an enormous loss! In Alsace-Lorraine in 1871 (the year of the annexation) the proportion was 79.7 per cent.; in 1895 it had gone down to 76 per cent.; nay between the years 1871 and 1880 there occurred actually in Alsace-Lorraine not only a relative but an absolute decrease of Catholics, owing, however, in great part, to emigration; for the Catholic population, which counted 1,234,686 souls in 1871 had sunk in 1880 to 1,218,513. The relative losses in South Germany, Bavaria, Baden, and since 1871 in Alsace-Lorraine, have gone on steadily; in Prussia, on the contrary, they have been arrested, and this is the only bright spot in the gloomy picture. We said above that up to 1864 the Church had suffered in Prussia a relative loss of about 200,000 souls. From that time the tables are turned in the leading State of the Confederation with the largest Protestant population. According to the official statistics—and here they are quite reliable — the Catholic population of Prussia in 1867 was 7,950,754; in 1895 it had risen to 10,999,505. The proportion in 1867 was 33.17 per cent., in 1895 34.53 per cent., which means in round numbers a relative gain of 400,000 souls.

The author estimates the loss of the Church in Germany (the countries included in the present German Empire) during the nineteenth century at no less than a million souls!

In his last two papers Father Krose enquires into the causes of this lamentable loss. Four causes are possible: 1. Lower birth-rate. 2. Higher figure of emigration. 3. Apostasy. 4. Mixed marriages. If the birth-rate is taken into account, the Catholics showed an increase faster than the Protestants, for the statistics clearly prove that Catholic families have more children than Protestant.

Even Protestant statisticians admit that the cause of the higher birth-rate of Catholics is a *moral* cause—their religion. As to emigration, the over-sea emigration alone from Germany during the nineteenth century amounts to considerably over five millions. And Protestants have emigrated in far greater numbers than Catholics. The first two causes, then, will not explain the falling off of Catholic numbers; quite the contrary. What about change of religion? These changes are so small in number that they do not appreciably affect the percentage either way. There remains the last cause—*mixed marriages*. And here we touch the festering sore, the plague spot of the Catholic Church in Germany. The Church suffers year after year the most painful losses through mixed marriages, and the losses, from the nature of the case, are really incalculable. Fifty thousand or a hundred thousand children, the offspring of mixed marriages, and lost to the faith, become in their turn the parents of a new generation estranged from or hostile to the Church; and many of the children of mixed marriages who receive a Catholic education, in later years fall away, and not infrequently the Catholic parent himself who lives in a mixed marriage. This, then, is a most serious danger to the Church. The home of mixed marriages, says our author, are the large cities, the industrial centres, the diaspora (the scat-

tered Catholic population) in the Protestant North and East of the Empire. To Catholics the reason of the evil influence of mixed marriages is plain. It is not, as the *Independent* stated a few weeks ago, the superiority of the Protestant party, but the weakness and predisposition of the Catholic party to abandon all religion for some temporal advantage.—*Messenger of the Sacred Heart* (No. 5.)

Rome Intelligence.

It is understood that Cardinal Martinelli will be recalled in time to be in Rome for the next Consistory in fall or winter. The appointment of his successor will consequently, in all likelihood, be made before this year is round. Among the candidates for the position is mentioned also Msgr. Zaleski, late Apostolic Delegate in East India.

Archbishop Ireland's *North American Review* article on the temporal power has been translated into Italian and circulated in Rome with a purpose that is generally divined. It is not likely, however, that the United States will get another cardinal while His Eminence of Baltimore lives. Besides, the Sacred College is now practically filled.

The rumor of the resignation of Cardinal Rampolla is unfounded. He remains Papal Secretary of State and retains the full confidence of the nonagenarian Pontiff.

It is very unlikely that the Propaganda will reöpen the Okarche case; whether it will take up the other complaints against the Vicar Apostolic of Indian Territory depends entirely on the character and strength of the evidence.

The Editor's Notebook.

The journalistic profession has now another representative in the Sacred College. From the *Osservatore Romano's* biographical sketch of Cardinal Luigi Tripepi, recently elevated, we learn that he was not only for a number of years editor of the Catholic scientific review *Il Papato*, but also a contributor to, and for a brief period managing editor of, the *Osservatore*. His Eminence has published a number of his editorial essays in book-form.

We do not receive *Donahoe's*, having been cut off from its exchange list a few years ago because we refused to print the self-laudatory puffnotes sent out monthly by the then editor; but we see from the *Gregorian* [No. 4] that the April number of that magazine has a timely article from the pen of our friend Charles J. O'Malley on Catholic journalism. The *Gregorian* reviewer tells us that Mr. O'Malley handles his theme fearlessly and lays bare some pertinent though bitter truths. He also informs us that special weight is to be attached to the article in question, since in the event of a Catholic daily being established in the near future, Mr. O'Malley would probably be chosen for the position of editor. The embryonic Catholic daily referred to is the *Pittsburg Observer*, and we have no doubt that Mr. O'Malley would edit it with ability. That he is not over-sanguine as to the success of the undertaking, is quite natural under the circumstances, especially in the light of Mr. O'Malley's past experiences, which have led him to take a still more pessimistic view of the prospects of the Catholic press in America than even we of The Review have permitted ourselves to express.

We hope the *Daily Observer* will soon be launched, with Mr. O'Malley at its head, and we pray that it may prove the first of a solid row of Catholic dailies from Pittsburg East and West across the continent.

It may prove of interest to some in this country to know that the municipal authorities of Oberammergau have declared (Berlin *Germania*, No. 88) that no kinematographic or vitoscopic views have ever been taken of the famous Passion Play. The representations that go under this name are fraudulent.

The *Ohio Waisenfreund*, published at the Papal College Josephinum at Columbus, [May 8th] reproduces Father Pennartz's recent letter to THE REVIEW on the Oklahoma affair and adds:

> If the Rt. Rev. Bishop (Meerschaert) had been anxious to get German priests, capable of exercising the ministry in both tongues (English and German), the Papal College Josephinum would have felt honored in being allowed to send him such priests as would have satisfied both himself and his people.

It is not too late yet for Msgr. Meerschaert to avail himself of an offer which would enable him to keep the promise he made last spring to the Apostolic Delegate.

This irreverent note is from the *Pittsburg Catholic* (April 17th), which proudly poses as the official organ of Bishop Phelan and is generally to be found in line with the more liberal portion of our Catholic newspapers:

> Archbishop Keane declares that if he believed for a fact that Dubuque was a saloon ridden city he would immediately resign, shake the dust of the polluted place from his feet and go elsewhere. Now, where would his Grace go? What spot so clean would he find but that has the trail of the serpent alcohol? No, we would fain believe that he would remain, and go thence to his reward fighting the strong, brave battle against the vice. This it would be to be the true shepherd.

An official enquiry of the Belgian Labor Bureau into the question of Sunday labor, the results of which have been published in three volumes, has established the fact that thousands of laborers throughout the country are compelled to sacrifice their Sunday rest entirely, or at least largely. This enquiry and the discussion it has provoked, promise to lead to the introduction in the Chambers, by the Conseil Supérieur du Travail, of a government bill making the cessation of Sunday labor in mines, factories, and stores compulsory.

Rector Schnürer, of the University of Fribourg, Switzerland, in his interesting inaugural address for the current year, discusses the question of the "Periods of Universal History." He criticises the current popular division into ancient, mediæval, and modern history, and shows its unscientific character. Practically the term "Middle Ages" was really owing to Cellarius, and had nothing more than a philological signification:

> Antiquity lasted just as long as good Latin was spoken; the Middle Ages were the period when men had forgotten how to speak good Latin; the Modern Era was the time in which men had learnt again how to express themselves in classical Latin.

Professor Schnürer himself divides history into Antiquity and the New Era, the life-time of Christ being the boundary stone between the two. The first six centuries after Christ he denominates the "Transition period," the 7th to the 19th century he calls the "Western period," falling into three subsidiary periods —the "ecclesiastical" (7th to 16th centuries), the "political" (16th to 19th), the "social" (19th century onwards). Incidentally he touches upon the great significance of the pontificate of Gregory the Great in converting the history of the civilised world from the East to the West, and remarks of the coming of his monks to England that they "founded that school of Anglo-Saxon missionaries who did the most for the unification of the West under the leadership of Rome."

The Jewish Publication Society is about to publish the first results of the work in which it has been engaged for six years, viz., to make an independent English translation of the Bible from the original Hebrew. As some of our readers may remember, Dr. Hermann Adler, chief Rabbi in England, who sat as a member of the international committee of revision, refused to coöperate when the book of Isaiah was reached, on account of a difference concerning a phrase in the prophecy, and undertook with the help of other eminent Jewish scholars, to make an independent translation. The book of Psalms will be issued during the next few months.

Book Reviews and Literary Notes.

——We have received from the Allgemeine Verlagsanstalt (Limited) of Munich, fascicles 3-8 of the third volume of that splendid work, 'Die Katholische Kirche unserer Zeit und ihre Diener in Wort und Bild,' to which we have already given well-merited praise in Vol. VII, No. 32, of THE REVIEW. This volume treats the activity of the Church all over the globe, especially in the mission countries, and it is astounding what a wealth of valuable material and sumptuous illustration the editors have succeeded in bringing together. The conspectus of the Church's life and labors during the past century and her present condition, by Msgr. P. M. Baumgarten, which fills the fifth fascicle, is alone worth the price of the entire volume, which sells, unbound, at 20 marks, 1 mark per part. Any Catholic bookseller will take subscriptions. We hope that a goodly number of our German-speaking readers will purchase this in every way admirable work.—A. P.

——The latest publication of the San Francisco Catholic Truth Society (Room 87, Flood Building) is a sympathetic sketch of Cardinal Newman, by Rev. William Barry, D. D. (Price 5 cts.; per 100 copies, $3.)

——We are indebted to Prof. Dr. G. Hüffer, of Munich, for a copy of the 'Akten des 5. Internationalen Kongresses Katholischer Gelehrten zu München,' being the official report of the proceedings of the Fifth International Scientific Congress, held in Munich from Sept. 24th to 28th, 1900. Within a compass of 518 pages the volume contains, besides a succinct account of the general sessions and the addresses delivered therein, abstracts of the more than two hundred lectures held and essays submitted by leading Catholic savants all over the world in the Latin, German, English, French, Italian, and Spanish languages. It is a work of absorbing interest, and we hope to be able to do it better justice on another occasion. Herder & Co., in Munich, are the publishers. (Price not noted.)

——Elbert Hubbard, who calls himself "Fr Elbertus," has gotten out his "preachment" entitled "Chicago Tongue," originally published in the *Philistine* and the *Independent*, in pamphlet form. The brochure comes to us in the quaint style affected by "the Roycrofters," of whom Mr. Hubbard is the chief. For the meaning of "Chicago Tongue" see the note on page 96, in No. 6 of THE REVIEW. The "preachment" inculcates the gospel of kindness. It is characteristic of "Fra Elbertus's" style and literary methods. (Price 25 cts. The Roycrofters, East Aurora, N. Y.)

——This is what the Ottawa *Union* [No. 16] thinks of the Rev. Dr. Barry as a novelist:

> The Rev. Father Barry is expending valuable time and energy in the composition of worthless novels. 'The New Antigone,' his first venture in fiction, is a strong story with a weak and un-Catholic ending; 'The Two Standards' would need a third to appreciate it favorably; 'Arden Massiter' ranks below the works of Marion Crawford as a picture of Italian life, and has no other claim to greatness; and now Father Barry's last book, 'The Wizard's Knot,' is just what its name indicates—a wild, weird, unearthly jumble of characters and incidents that point nowhere and teach nothing. What a pity that the keen intellect, the deep knowledge, and the exquisite literary gifts of William Barry, priest, should be thrown away on the writing of books that are not worth the paper on which they are printed.

A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

Manual of Sacred Rhetoric; or How to Prepare a Sermon. By Rev. Bernard Feeney. Net $1.25.

The Frescoes in the Sixtine Chapel. By Evelyn March Phillipps. Net, $2.00

The Great Masters in Painting and Sculpture: Pintoricchio; by Evelyn March Phillipps. Net, $1.75.

The Divine Plan of the Church, Where Realized and Where Not. By Rev. John MacLaughlin. Paper. Net, 45 cts

A Mirror for Monks. By Abbot Blosius. Board. Net, 20 cts.

Meditations on Psalms Penitential. By Peregrinus. Net, 75 cts.

How to Walk Before God: Being the Practice of the Divine Presence. By Pere Vaubert, S. J. Net, 70 cts.

The Scale (or Ladder) of Perfection. Written by Walter Hilton (died 1395). Net, $1.75.

A Year of Life. By Wm. S. Lilly. $1.50.

Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net $1.60.

SHARPS AND FLATS.

* The rector of St. George's, a fashionable church in Brooklyn, has deemed it necessary, according to the *Chicago Chronicle* (May 8th), to issue a circular in which he announces that in future "audible courtship" will not be permitted in his churh while service is in progress. He does not particularly object to such mild forms of expressing affection as the holding of hands, but the more strenuous manifestations must be reserved for less public places.

* The following plaintive note was picked up in the street at Clarksville, Ind.: "Dear May—The reason I didn't laff when you laft at me yesterday in the postoffice was because I have a bile on my face and kant laff, if I laff it will bust, but i love you old sweet thing, bile or no bile, laff or no laff, you know that. p. s. Burn this up."

* In the dialect of greater New York a "siller" is one who is always at the window, "to sill" is to lean over the window sill and watch the happenings in the street, and "silling" is the act of leaning continually over the window sill. These words are an outgrowth of the elevated railroad system.

* The salesman, the saleswoman, even the "saleslady" are familiar. A Boston department store employs the "salesperson," a neutral word of common gender. It is scarcely pretty. There seems to be something rather patronizing and superior in talking about a "salesperson," for "person" is a word capable of much contemptuous inflection. Yet, surely, Boston, so averse to neologies, would not bestow this term upon the world unless the world needed it.

* A bung-starter, according to Dr. Murray's Oxford Dictionary, is "a stave shaped like a bat, which, applied to either side of the bung, causes it to start out."

This innocent instrument is presented to us in a new and novel rôle in the May *Catholic World*, where we read, in a criticism of A. Sonnichsen's 'Ten Months a Captive Among Filipinos':

> He (Sonnichsen) repeats many of the stories that he had heard about the friars from the natives, and because they were against the friars he, with indefinite gullibility, believes them all. "I have entered secret chambers under their convents and seen hideous instruments of torture." He probably got into the wine-cellar and saw the bung-starter. His imagination did do the rest.

* An Oklahoma country postmaster recently sent the following notice to the Postoffice Department: "Sur I wish to notify you that on next Wednesday this offiz will be shet as I am gone dear hunt. You kin fire me if you see fit, but I'll give you apinter that I'm the only man in the nayborhood that kin rede and rite."

* Harbor Springs, Mich., has come forward with the first sea serpent of the season, but a fresh water sea serpent should be taken with several barrels of salt.

* How difficult it is not to write about the Kaiser, or writing of him not to write a satire, only a journalist can know. Fellow-feeling counts here for something; for has it not long been recognized that the German Emperor would infallibly have succeeded as an editor, new style, if fate had not alloted to him the rôle of Emperor, old style? Late despatches show him in a new journalistic function, reading fifty papers a day, where formerly he contended himself with the clippings placed before him. If there is anything in the rumors that he is under the influence of a palace party, his people generally will be glad that for the future he is to get his information unsifted and at first hand. Personally he will have the satisfaction of getting his morning's *Majestätsbeleidigungen* hot off the press.

* The new geological theory, as taught at Harvard by Dr. T. A. Jaggar, is that the bolder phenomena of the earth's surface—the mountains, valleys, islands, continents, etc., were not the result of tremendous convulsions, but were caused by the same steady, gradual processes that we see in operation daily all around us.

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